

The Brooklyn Jewish Center Review

December 1943

THE JEWISH BOOK

By JACOB S. MINKIN

ANDRE SPIRE—INSPIRER OF THE JEWISH REVIVAL IN FRANCE

By MARK SOLITERMAN

JEWS IN THE HEART OF EUROPE—SWITZERLAND

By ALFRED WERNER

WHO CRUCIFIED JESUS?

By DR. MOSES JUNG

NEWS OF THE MONTH

THE JEW IN THE ARMED FORCES

By CPL. LAZAR E. LEVINTHAL

CENTER BULLETIN BOARD

FORUM LECTURES and DISCUSSIONS

Held Every Monday Evening During the Season
at 8:30 o'clock

Next Monday, December 27th ---
Symposium on
"Racial Prejudice"

MAURICE SAMUEL
Brilliant author and lecturer
will speak on the Jewish point of view

DR. A. CLAYTON POWELL, Jr.

City Councilman; Pastor of the Abyssinian Church; Editor and
Co-Publisher of "People's Voice"; Chairman of The People's
Committee

will present his views as a leader of the Negro people

Monday, January 3, 1944

FRANK KINGDON

Noted Educator and Radio Commentator

Subject:

"What Kind of a World Are We
Fighting For?"

Admission free to Center members; a charge of 30¢
including tax will be made for non-members

NEXT MEMBERSHIP SOCIAL

Tuesday Evening
December 28th
at 8:30 o'clock

The program of entertainment
will be presented by the well
known Choral Group of the
Zionist Youth Commission. Our
Cantor, Rev. Rubin Tucker, will
bless the Chanukah lights and
sing several appropriate selec-
tions. All Center members, men
and women, are cordially in-
vited to attend. Refreshments
will be served.

BASKETBALL GAME Brooklyn Jewish Center

—vs.—

Union Temple

This Sunday, December 26th
9 o'clock

Admission is free to center members
upon presentation of their membership
cards. A charge of 55¢ including tax
will be made to non-members

JANUARY 2nd —

B.J.C. vs. Washington Heights
Y.M.H.A.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXV

DECEMBER, 1943 — KISLEV, 5704

No. 16

An Old But Ever New Message

THE Chanukah lights, which we will kindle during the week beginning December 21st, speak to us as poignantly now as they did more than two thousand years ago in the days of the Maccabean victory. They tell of the heroic victory of a people few in numbers but great in faith against the mightiest military power of that day. They conquered because they fought for a sacred ideal, the same ideal which animates the democratic forces of our time: the sacredness of the human personality and the freedom to develop that personality in the image of the Divine.

It is the everlasting glory of the Maccabees that they remained true to their ideal not only in the days of battle but also when peace finally crowned their efforts. The victory which they achieved on the field of battle did not suffice; they saw to it that victory crowned the peace as well. A purified Temple, dedicated to the loftiest truths of God, was the living evidence that they meant to win the peace as well as win the war.

May the Chanukah lights which illumine our homes herald a modern Maccabean victory of right over might, and a new dedication of a purified Temple of Humanity to the ideals of peace and justice for all mankind.

— I. H. L.

Prof. Ginzberg's Seventieth Birthday

THE Brooklyn Jewish Center is happy to join in the many tributes that are now being paid to Professor Louis Ginzberg, the distinguished sage and scholar, on his seventieth birthday. For forty years, as Professor of Talmud in the

Jewish Theological Seminary, he has added lustre to that institution. His influence, however, extends far beyond the walls of the Seminary. His many works and researches in the field of Rabbinics, his monumental commentary on the Palestinian Talmud, have won for him the foremost rank among the great Rabbinic scholars of all ages.

We join universal Israel in the fervent prayer that Professor Ginzberg and his dear ones may be blessed with health and strength, so that he may continue to enrich the Vineyard of Israel for many, many years to come.

— I. H. L.

Our Increased School Population

THIS year's enrollment in all the schools of the Brooklyn Jewish Center shows a remarkable increase over the past few years, an increase which indicates that our community has at last awakened to the great need of Jewish education for our young.

In our afternoon Hebrew School we have 185 pupils, an increase over last year's registration of over 40%. In our Center Academy, the enrollment is 132, also a considerable increase over last year. In our Hebrew High School division, which we are conducting in collaboration with the Jewish Education Committee, we have 18 pupils. Our Consecration Class is the largest that we have had for many years, 23 girls. In our Sunday School our Register shows 198 pupils.

Altogether, in all our educational departments, we are taking care of 556 boys and girls — the future leaders of our Jewish community.

It is true that the size of our community warrants an even larger school population. We are satisfied, however, that our efforts are bearing fruit, and that

our community as a whole is becoming "educationally minded," realizing that *Talmud Torah Keniged Kulom* — that Jewish education is the primary need in Jewish life today as it was in days of old.

— I. H. L.

An Organic Weakness In Jewish Life

MADAME Chiang Kai-shek recently remarked that "whatever an individual can do is picayune as compared with what a group can accomplish."

This is a restatement of the age-old aphorism, "in unity there is strength."

The history of the Jewish Galuth for two thousand years is an illustration of a tragic failure to recognize the validity of this principle. We have never, during these twenty centuries, been united. On the contrary, instead of husbanding our strength through union we have dissipated it, and left ourselves all the more vulnerable to the attacks of our enemies.

Whence comes this organic weakness of the Jew? We can point to one explanation: the individualism of the Jew drives him always to an expression of his personal point of view, to a degree which amounts almost to a worship of the intellect.

We have been warned against such worship — warned by our experiences and warned by our leaders. Prof. Einstein has put it this way: "We should take care not to make the intellect our God. It has, of course, powerful muscles, but in personality it cannot lead, it can only serve; and it is not fastidious in its choice of a leader. This characteristic is reflected in the qualities of its High Priests, the intellectuals. The intellect has a sharp eye for methods and tools but is blind to ends and values." Our history has for many centuries exemplified these weaknesses. The Jew has been a philosopher and a debater, but has not been

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

Emanuel Greenberg, President Max Herzfeld and Hyman Aaron, Vice-Presidents David Goodstein, Treasurer Maurice Bernhardt, Secretary
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

practical enough to see that while he talks his enemies act.

The future for our children will surely be dark unless in meeting the attack of our enemies we become more practical and combine our strength. The first requirement is that the individual Jew realize the necessity of identifying himself wholeheartedly with the needs of the community, giving to such needs his time, his money and his devotion. Let us make of the phrase "Divided we fall, united we stand" a rule of conduct instead of merely a quotation.

— MAURICE BERNHARDT

Strengthening The Zionist Movement

THE Zionists of America are now in the midst of a campaign to enroll 150,000 members in the organization during the year. It is obvious that if the Jews are to be successful in their demands for a Jewish commonwealth in Palestine they must have the organized and active support of an overwhelming majority of the Jewish population. The recent American Jewish Conference has proven beyond doubt as to where the Jews of this country stand with regard to our aspirations in Palestine. It is imperative that these sentiments should be translated into concrete results in order to achieve our maximum demands. An enlarged Zionist membership would be of tremendous help in the fight for the abrogation of the vicious "White Paper" which tends to put an end to all future progress in the Holy Land.

The Brooklyn Jewish Center has recently adopted a resolution adopting the Zionist platform and pledging its whole-hearted cooperation in enrolling every member of the institution in the Zionist movement. To implement this resolution a committee has been appointed headed by that active worker for many worthwhile causes, Mr. Isidor Fine, former president of the Center and of the Brooklyn Zionist Region. The Jews of our community have undertaken to enroll 2500 Zionist members in this campaign. It is a task easy of accomplishment if every member of the Center would do his duty as a loyal Jew by becoming identified with the membership of the Zionist organization and urging his friends to do likewise.

— J. G.

"JUST BETWEEN OURSELVES"

"בָּינוּ לְבִן עַצְמֵנוּ"

An Intimate Chat Between Rabbi and Reader

IT is in a joyous mood that I write these lines. One of the cherished dreams of our Center has at last been realized. The little gathering at the home of our president, Judge Emanuel Greenberg, on the memorable evening of December 7th, has again made Center history. The balance of the sum that was still needed for the complete wiping out of the mortgage was quickly subscribed by the very men who had already made substantial subscriptions when the campaign started, but who eagerly offered additional gifts in order that the task should be finished.

The fine thing to be noted about this gathering is that no coaxing, no special pleading, was necessary. The writer of these lines was even spared the usual Rabbinic task of making a plea. The men evidently came eager to give. A few friendly, heartening words of our president, a few brief but earnest remarks by Mr. Rottenberg, and instantly, the offerings came from good Jewish hearts that beat with love for everything that is sacred to the Jew. Mr. Fine set the pace in his own inimitable way, so that everyone was anxious to follow, and to follow quickly.

It was a joy for me to be able to address the gathering *after* the goal was reached, and to beseech for each and every one of these contributors Heaven's blessings for all the love and the service they have given our institution.

The mortgage, finally, is paid off. As Mr. Max Herzfeld, who had the privilege — and the task — of heading the drive, said with intense feeling, at the conclusion of the gathering, "It was the realization of a dream long cherished by all of us." By a happy coincidence, the goal was reached just at the time when we are about to complete the twenty-fifth year of our existence. Now we can truly celebrate this anniversary in a fitting manner. The mortgage can and will now be burned, and our institution, freed of this heavy burden of \$400,000, will now be able to devote all its powers for the work for which it was founded — to

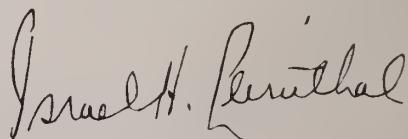
fashion a Jewish community dedicated to all that is noble and beautiful in Jewish life.

It was just two years ago when the first suggestion of this effort was made at the home of Mr. Moses Ginsberg, who was not only the host that night but also the inspiration of the undertaking. The president at that time, Mr. Joseph M. Schwartz, and all his fellow-officers, carried on with zeal and devotion, until, step by step, the final goal was reached. There were others who rendered special service in bringing about the success of this venture. Their names will be proudly acclaimed at the proper time by our appreciative membership.

A year ago last Shemini Atzereth, I preached a sermon which I now recall. I then traced the development of Jewish institutional life in America. I told of the era of mortgages in which we found ourselves, which hindered and retarded the fulfilment of the very purpose for which these institutions were created. We may indeed be thankful that the Center is once again heralding the dawn of a new era in Jewish institutional life.

By a happy coincidence, this gathering at the home of Judge Greenberg took place on December 7th — a date that will never be forgotten in American history.

It was a fitting way in which to commemorate that day. By their deed our men have proven their unconquerable faith, not only in the future but also in the ideals of our beloved America, ideals which are shared by our ancient and glorious religion!



Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

JEWS IN THE HEART OF EUROPE— SWITZERLAND

By ALFRED WERNER

LAST year, on the night of August 1, Switzerland, the "Heart of Europe," as it was called by Stefan Zweig who lived there during the first World War as a virtual exile, celebrated the 652nd anniversary of Swiss union and freedom by lighting bonfires on hundreds of mountain peaks and parading with torches and lanterns in the cities in her usual way, and as peacefully as ever. It was a demonstration of the Swiss spirit of independence, as strong as that of the Serbs or the Greeks, but with a difference: Switzerland never lived under a foreign yoke, and its democracy is the oldest in the world. It rose in opposition to the unjust rule of the governors who controlled large sections of the country for the Hapsburgs, just as the Thirteen American States rose against the representatives of the English monarch.

Were the Nazis absolutely unable to break, or at least adulterate, this spirit of a small nation completely surrounded by Axis territory? In August, 1937, when the twentieth Zionist Congress was being held at Zurich, I remember having had a discussion with an elderly Swiss journalist on the future of the little republic. A few months before, Adolf Hitler had told a former President of the Swiss Federal Council that "at all times and whatever happens, we will respect Swiss integrity and neutrality. I affirm it categorically."

"I hope you people won't take his declarations seriously," I warned the newspapermen.

Suddenly at this moment he was attacked with a stick from behind by a boy of eighteen who had obviously mistaken the Swiss for a Jew. Several persons attending the Zionist Congress had been beaten by members of the "National Front," a pro-Nazi organization formed in 1933. But this hoodlum had not expected the "Jew" to quickly turn around, grab the stick and give him the sound thrashing he deserved. The people in the street who witnessed the scene laughed and applauded heartily. "That's what any Nazi soldier will get if he ever dares to enter our mountain country!"

"And what about your native Nazis, who molest Jews and try to stir up hatred and disorder everywhere, using the same methods the German Nazis have been using for many years?"

"The Germans have slave natures," my

friend replied. "They never had a democracy, whereas our democracy is the oldest and the strongest in the world. We are a nation of Wilhelm Tells. As for the National Front—it's just a bunch of gangsters. They're bribed with Nazi money to mislead credulous youngsters. Hitler will never enter Switzerland!"

At the time I visited Switzerland Nazi propaganda was working on a grand scale, attempting to disunite the four races that make up the Swiss nation and incite them against the 5,000 Jewish Swiss families forming less than 20,000 souls—only 0.4% of the total population. It was an open secret that Germany was circulating maps showing Switzerland as part of Greater Germany. Why, then, did Hitler give up the idea of seizing Switzerland?

"Hitler prefers Swiss neutrality to guerrilla warfare in the Alps and the blowing up of the St. Gotthard tunnel," wrote Max Mandellaub ("The Swiss Barometer," *The Nation*, Nov. 13, 1943). Another explanation for the miracle of Swiss survival has it that German leaders, such as Hitler, Goering, Goebbels, Streicher, and Ley, have large deposits in Swiss banks—just in case.

Despite these facts, the position of Switzerland, with a population of four million, and an area only the size of Maryland and Connecticut, is not enviable. And the situation of the Jews in that country is even more precarious, even though they do not seem to be in imminent danger. Living chiefly in the seven larger cities—Zurich, Basle, Geneva, Bern, Lausanne, St. Gallen, and Lucerne—they have hitherto enjoyed full civil and economic rights and have regarded themselves as Swiss. They played a considerable part in the political, cultural and economic life of the country.

Three outstanding professors of German literature, Jonas Fraenkel, Samuel Singer and Fritz Strich, all of whom taught at the University of Bern, are Jewish. Jonas Fraenkel was editor of the national edition of the complete works of Gottfried Keller, the greatest Swiss writer. David

Zevi Farbstein, a lawyer, has been one of the Socialist deputies of Zurich for many years, and he has also taken great interest in Zionism and in the defense of Jewry. Jacques Dicker was a Socialist deputy of the Grand Conseil, and M. J. Jacques Kunstenar was elected president of the Ninth Congress of the International World Federation of the League of Nations Unions at Geneva in 1932. Camille Guggenheim, a well-known lawyer, was elected judge of the highest Swiss court, the Bundesgericht, in 1929. Jews are also very active in industry and commerce, especially in the field of textile, silk, clothes and embroidery production.

Jews have been living in Switzerland since the Middle Ages, and in that dark era they suffered persecution in Switzerland as elsewhere. From the year 1856, however, when Jews were given full civil rights—earlier than in Prussia or Austria—to this very day, the Swiss government has firmly adhered to its pledge of full freedom for the Jews. It is true that *shechita* was prohibited in 1894 and the influx of Eastern European Jews was virtually stopped by the immigration laws of 1921. On the other hand, it must not be forgotten that it was in Basle that the historic Zionist platform was adopted, and in Zurich that the Jewish Agency for Palestine was created. In the past eleven years tiny Switzerland, refusing to be browbeaten by the threats of Nazi leaders, has defended the right of all people living on her soil regardless of their creed or nationality. It has given shelter to thousands of refugees from Germany.

On three occasions in particular did the Swiss take a stand which gained them the admiration of the civilized world. The case of Berthold Jacob is still fresh in memory. In 1935 this exiled German-Jewish journalist, who had written sharp articles against the Nazi regime, was lured from France to Basle by one Dr. Wesemann, a Nazi stool-pigeon who posed as a refugee. Wesemann won Jacob's confidence, kidnapped him and

rushed him to the German border. Wessmann was caught by Swiss police and the Swiss government demanded that Berlin release Jacob. It was chiefly President Motta's firmness that saved the anti-Nazi from the concentration camp.

From October, 1934, to May, 1935, a celebrated lawsuit held the attention of both Jews and anti-Semites. Three outstanding Jews, Dr. Dreyfuss-Brodski, president of the Swiss federation of Jewish communities; Dr. Marcus Cohen, president of the Zionist Federation of Switzerland; and Dr. Marcus Ehrenpreis, chief rabbi of Sweden, brought suit against the editor of the Swiss Nazi organ which had published a series of articles accepting as true the "Protocol of the Elders of Zion." Although there is not the slightest doubt among civilized people that the "Protocols" is a gross forgery, the pamphlet has been circulated in the hundreds of thousands in almost all countries. Despite the intervention of Germany, which sent her "expert," the notorious Jew-baiter, Colonel Fleischhauer, to testify for the "genuineness" of the "Protocols," the Swiss court declared it to be a forgery and fined the culprit.

The "Murder of Davos" gave Swiss judges another opportunity to condemn publicly the German treatment of Jews. On February 4, 1936, David Frankfurter, a 27-year-old Yugoslav medical student, entered the home of Wilhelm Gustloff, the Swiss Nazi leader, and shot him. The deed was one of revenge for the terrible hardships Nazi Germany had inflicted upon her Jews. Frankfurter was sentenced to eighteen years' imprisonment, for the court could not very well recognize the right of any man to take the law into his own hands. But the sentence said bluntly: "It must be recognized, at the same time, that the solution of the Jewish problem sought by the Reich has brought results which have made a painful impression on the Swiss, who compare these results with their own conception of liberty of the individual and of conscience. These phenomena have appeared to them strange and incomprehensible."

While lauding the brave stand of the Swiss government and people, one must not forget to give due credit to the Swiss Jews themselves. Their financial resources are decreasing day by day, since

all imports and exports are controlled by Germany, which has already stipulated that in Swiss dealings with the Axis (or what is left of it) no Jewish firm may take any part. While nothing could be further from their desires than legal discrimination against the Jews, the Swiss government has been forced by world conflagration to follow this regrettable course.

Despite the decline of their financial prosperity — and the Swiss Jews were never very wealthy — they continue to look after those whose fate is so much worse — the refugees. Dr. Joseph J. Schwartz, European Chairman of the Joint Distribution Committee, who flew to New York from his post in Portugal recently to give to the J. D. C. an up-to-the-minute report, revealed that of the more than 60,000 refugees who found a sanctuary in Switzerland, 25,000 were Jews. Although the frontiers are heavily guarded, some sixty Jews still manage to escape to Switzerland from France and Italy each day. Dr. Schwartz praised the hospitality of the Swiss government which, in co-operation with the Jewish communities and the Joint Distribution Committee, cares for the needy, and extolled the Swiss spirit of humanity which is so sorely lacking elsewhere. Incidentally, besides the Jewish civilian refugees there are in the little country a large number of interned Jewish soldiers who fought in the Polish Legion in France and fled to Switzerland after the collapse of the French Republic (1940).

With a delay of about two months, the *Israelitisches Wochenblatt fuer die Schweiz* still reaches me regularly. This is the weekly organ of Swiss Jewry, founded forty-three years ago. The publication tells me that there still exists a Jewish cultural life in the very heart of Europe, while all countries surrounding Switzerland are either "judenrein" or have their Jews reduced to the status of pariahs. In Basle, for instance, which lies on the left bank of the Rhine, Jews are still enjoying their Purim dances, their Bialik and Herzl memorial days, the shofar is being blown on the high holidays, and Sukkoth is celebrated in Tabernacles — while on the right bank of the river is Nazi Germany with her Storm Troopers and concentration camps (imagine New Jersey being part of the German Empire!). The same is true of Geneva,

which is almost completely surrounded by Laval-France and yet can still boast that it preserves the old liberties preached by her greatest sons, Calvin and Rousseau. Because of German pressure, no openly anti-Nazi books now appear in Basle or Zurich. But the good liberal newspapers, such as the *Neue Zuercher Zeitung* and the *Basler National Zeitung*, are still allowed to give their opinions uncensored, and they have strongly repudiated the atrocities committed by the Gestapo in Eastern Europe, especially the wholesale massacres of Jews in 1942 and 1943; the Zurich Playhouse still puts on plays by Jewish authors which have disappeared from the German stage, and employs Jewish actors.

Switzerland's passive resistance is infuriating Germany, but what can she do? More than a year ago the *Voelkischer Beobachter* angrily denounced Switzerland as "the reservation park of democracies," and "a country of Berg Semiten" (mountain Jews). The Swiss press refused to accept these descriptions as insults. And, so far, tiny Switzerland has withstood courageously the German pressure for extradition of political refugees.

Will the miracle of Switzerland continue? Nobody can answer that question. All we can do is pray for the preservation of the uprightness, the humanity and the charity that is being shown by the Swiss in the very center of terror-stricken, war-torn Europe.

SONG IN EXILE

THE rustling palms bend readily
Between the sun and me;
The trades blow warm and steadily
Across the turquoise sea.
But I'd rather feel the March wind bite
In the country of the free.

Hibiscus and camellias
Bloom here abundantly,
And roses and gardenias —
No sweeter flowers there be.
But I'd rather see thru bare North woods
One bridal dogwood tree.

The tropic light is mellow
As a lamp in a lighted room;
The sun shines high and yellow
In the quivering cloudless dome.
But, oh, for the snow and the cruel cold,
And the rigors of my home!

— CPL. HAROLD L. JAFFE.
(Written in Hawaii.)

ONCE every year, the National Jewish Book Council takes out its drums and sharpens its pencils to make propaganda for the poor, neglected, and little-cared-for Jewish book. Last year the proclamation modestly called for a Jewish Book Week; this year, no doubt encouraged by past experience, it became more energetic and enterprising and insists on a Jewish Book Month.

Now, this is a highly important and necessary activity, and one which should be widely encouraged and promoted. For, in this country at least, the Jewish book has not yet become a self-sustaining marketable commodity. It is still an infant industry that needs all the paternal care it can be given. Jewish books are honored more by neglect than by patronage.

No class of men is as acquainted with the pain and tragedy of the Jewish book as the Jewish writers and authors. Indeed, Jewish writing is a highly speculative profession and those who entertain ambitions in that field should be sternly warned against it. It is almost as difficult for a Jewish author to pass through the editorial room of a commercial publishing house as for the proverbial camel to pass through the eye of a needle. Non-Jewish publishers scorn a Jewish manuscript not because of prejudice but because of lack of patronage. Publishers who, for idealistic reasons or in a moment of weakness, yielded to the importunities of an insistent author, point to stock-rooms filled to overcrowding with unsold Jewish books.

Still, the opportunity must not be neglected and the campaign must go on. If there is any truth in the survival values of Israel, they lie in its spirit, and the book is its highest and noblest expression. By his book the Jew stands or falls; it may mark his triumph or stamp his defeat. Almost all our great spiritual revivals began with the book, whether in Palestine, Babylon, Spain, Poland or Germany. For the Jews are a spiritual people, no matter what our politicians or Marxist ideologists may say to the contrary. They ruled by the dominance of the spirit when every other symbol of national power was denied them. With the book they fought, triumphed, conquered. Yes, conquered when every sign pointed to defeat.

Our traducers and tormentors had a

much clearer conception of the power and value of the Jewish book than many of our own people. Every attempted crushing of the Jew began with crushing his book. The same was everywhere — Palestine, Spain, France, Russia, Germany. Hadrian planned the extermination of the Jews by outlawing the study of their books; medieval France banished the Talmud from the synagogue before banishing the Jews from the land; Spain consigned Jewish books to the flames before consigning the Jewish bodies to the auto-da-fe, and Hitler prefaced his total war against the Jews by declaring total war against their books.

Now, this is so plain, so true, so obvious, that it admits of no argument. Yet, sometimes I wonder . . . I wonder not about the need, the pressing and inescapable need, of advertising, publicising and promoting the Jewish book, securing for it a place in every private and community library where it will be seen, loved and read. This is so clear and patent a duty that it needs no discussing. The slighting of the Jewish book is often motivated by snobbishness as by any other consideration. Our sophisticated youth think they pay their last tribute to modernism by shrugging their shoulders at the sight of a Jewish book or when they expurgate their shelves of every Semitic-sounding title when they exchange their residences from the lower parts of the city to Riverside Drive, West End Avenue or Park Avenue apartments. If, therefore, I wonder, it is not at the need but at the method of filling it.

I do not question resorting to propaganda for so high and lofty a purpose as the spreading of the Jewish book. One need not be ashamed of propaganda nor spurn its services. It is only in the hands of the ignorant and brutal fanatic that it becomes a dangerous weapon. Indeed, life would be a very poor and dismal thing if it were not for the propaganda of our arts, our sciences, our literature, our religion. The trouble with the Jews

Why Are Anglo-Jewish Books Poor Sellers?

THE JEWISH BOOK

JACOB S. MINKIN

is not that they propagandize, but that they do not propagandize enough or that they are not good enough at it. Publishers spend tens of thousands to advertise their literary wares, why not Jews?

But to make propaganda for the Jewish book, one must make sure of its drawing qualities, and that it will not prove disappointing. For there is something even worse than no knowledge of the Jewish book at all, and that is its failure to please, convince, satisfy. Now, not all the non-Jewish books we read measure up to this high standard. But their case is different. They are not being held up to us as required reading, so to say, for the good of our souls. To win an audience for the Jewish book, it must not only compete with the large output of other books, but, if possible, even excel them. Therefore, how Jewish books written in English meet with this requirement is one of the problems to which the National Jewish Book Council must give its most earnest attention.

Candor compels one to admit that our American Jewish literary output is not uniformly of that high quality of style and content which would be greatly helped by the energetic propaganda put forth in its behalf. No amount of advertising and drum-beating will make a book acceptable to a reader whose taste has been made sensitive by the fairly high literary standard of American and foreign books.

The writer remembers a time when the Jewish book needed no propaganda campaigns to make it popular; when, indeed, readers looked forward to its coming with eagerness and expectancy. People too poor to buy books or subscribe to periodicals, would gather in groups to read them with the enthusiasm and devotion one bestows on a holy document. The printed word had meaning then — yes, and power and influence. Can one guess the power and influence of a Perez

Smolenskin, a J. L. Gordon, a Mendele, a Lilienblum, a Bialik, an Ahad Haam? They were not just writers to be read and forgotten. They were priests and prophets, ministers of a sacred ritual. And their word and influence still persist, although they wrote and taught long ago.

It will be said that readers of the Hebrew book were not as sophisticated as readers of the English book are today, that standards have been raised, that the literary taste is improved and readers are more discriminating. An incorrect, indeed, false evaluation of the literary judgment of men whose tastes had been sharpened by the study of the Bible and the Talmud, not to say students of the best of the Russian classics.

And the same may be said of the Hebrew word where it is heeded and cultivated today. Does Bialik need propagandizing? Does Tchernichovski need the help of a national council to stimulate his popularity among Hebrew readers? Bialik's poems appeared in something like fifteen editions, and Tchernichovski's, although he died less than two months ago, in almost as many. One of the most astounding and inspiring things about the Palestine Yishuv is the love and devotion it bestows upon the Hebrew book. Its despair and agony about the Jewish situation is at least as great as ours, yet there is a constant stream of books from the printing presses of the Holy Land, covering every phase of literary activity—poetry, fiction, history, and science. Not satisfied with the already existing six or seven Hebrew daily newspapers, the Tel Aviv municipality recently added two more. And those papers are literary organs of the highest order, not just devices for the sale of advertising space.

Almost the same might be said for the Yiddish book. It was a pure accident that Asch and Singer were discovered by the English reading public. Their popularity was secure long before their words leaked out to the non-Jewish world. Dr. Israel Zinberg, dead less than a year ago, wrote a "History of Jewish Literature" in ten ponderous volumes. It requires extraordinary concentration and patience to plod through this work. But among Yiddish readers it is a best seller, and preparations are now under way for a second edition of Dr. Zinberg's monumental achievement.

This writer was recently seriously troubled by a book-review schedule of a national foundation for the dissemination of Jewish religious and cultural ideals among Jewish students on the college campuses. Among the eight books scheduled for review, covering fiction, humor, politics and the new world order, not a single Jewish title is listed, not one familiar Jewish name appears. The writer felt disappointed, dismayed, even outraged and gave vent to his feelings in sharp words of rebuke. But what Anglo-Jewish books could one actually put into the hands of discriminating young readers whose literary tastes have been sharpened by the standards of Theodore Dreiser, Sinclair Lewis, Sherwood Anderson, Willa Cather, and their like? And this after more than half a century of the Jewish Publication Society?

There are few richer fields for literary exploitation than the American Jewish scene. It possesses all the elements of humor, drama and fiction. If only our men of letters would take advantage of them! Israel Zangwill saw his opportunity, and out of the material of the London Jewish melting-pot, he created his "Children of the Ghetto," whereas our literary men pay only trifling, and at times, alas, very cheap and unworthy

tribute to the opportunities before them. A strange paradox, indeed—the people of the Book paying tribute to every other book but its own, servilly embracing every cult except the one which, by nature, instinct, and tradition, belongs to them.

And this forsaking the plain, the obvious, the given, for the unattainable, has not been without its disastrous results, for it froze and crippled the spontaneous creative faculties of our literary men, with the result that after half a century of effort, spiritually and intellectually we are still beginners. Fiction is a field in which the American Jew should have excelled, for what is the quality of Jewish genius if not imaginative? And, indeed, up to the present war, Europe produced a whole galaxy of Jewish masters of the novel. But where are this country's Jewish fictionists? "The Rise of David Levinsky," by Abraham Cahan, although written a quarter of a century ago, is still the best American Jewish novel, with Ludwig Lewisohn's "The Island Within" a close second. Irwin Fineman is too gaudily sentimental, although his "Jacob" is a book which deserves to be lovingly treasured, and Meyer Levin, gratefully remembered for "The

[Continued on page 22]

ISRAELITE GRAVE YARD

By CESAR TIEMPO*

"A national home for the Jewish people." — *Balfour*

DEAF to the hurly-burly of the street, drowsy-content, free from delirium, face upward, with the down-curved noses, rest these souls discharged from Jewry and its cares.

After crossing bypaths without return their boats have come to mooring here at last; they have made themselves these beds, this sprawling city, in the sure repose of everlasting sleep.

The moans of old women with their noisy grief cannot disturb this smug and supine

world where throb the rhythms of the whining dirge sung for a set price, with beatings of the breast.

Here the days dance their slowly-measured ease, the flowers' resurrection confers its grace; the *schnorrer* has taken title to the land, the aristocrat his neighbor in the ground.

And while the nights display their decorations above this dwarfed city's heavy calm, the Semite flock sleeps without vain ambition, assured that life will not begin tomorrow . . .

— Translated by DUDLEY FITTS, ROLFE HUMPHRIES and DONALD D. WALSH

* CESAR TIEMPO (pen name for ISRAEL ZEITLIN) is a well-known Argentinian Jewish poet. His works have a bitterly satiric character.

AMONG the eminent Jewish refugees from Hitlerized France who have found asylum in New York is André Spire, the great French poet, scholar, essayist and inspirer of the Jewish revival in his country. M. Spire now lectures at the French Free School of Higher Studies, which is under the auspices of the New School for Social Research, conducts language courses for the American Army, contributes to the *France-Amérique*, the de Gaulle weekly edited by Henri Torres, and is preparing a number of manuscripts for publication. He takes part in many Jewish activities, the Joint Distribution Committee, the ORT and the World Jewish Congress among them. He is also a member of the Council of French Jews. All this is unusual activity for a man of seventy-six, but André Spire is a very unusual man.

I met Spire about thirty-five years ago at our Association of Jewish Students in Paris, organized by Jewish students from Russia, together with a few Roumanian and Palestinian colleagues.

We were mostly boys in the early twenties, with strong idealistic strivings, but, unlike the French students who were at home and in constant contact with the leading minds of their country, we had to rely on ourselves for formulating our outlooks. We debated among ourselves, and lived in a world of abstract ideas, without guidance or direction. With the great, culturally rich Jewish community of Paris we had no contact whatsoever. We had friends among the Christian colleagues, but none among the French-Jewish students.

To broaden our activities our committee decided to invite French-Jewish writers to address our gatherings. We met with a generous response.

We listened with engrossed attention to those lecturers who exposed to us the inner life and problems of the Jewish community in France. We had much to learn from the experience of the French Jews, but when one of the speakers advocated the philosophy of self-obliteration, we objected violently. We were of that generation of Russian Jews which outlived the assimilationist idolatry. We claimed to be one of the many nationalities of the Russian Empire. Unconcerned outsiders, we thought that in France a Jew might adopt the adjective Jewish

A Distinguished Jewish Teacher Finds Sanctuary in America

Andre Spire—Inspirer of the Jewish Revival in France

without demeaning the dignity of his French citizenship.

A different spirit and mood overtook our gathering when André Spire addressed us on Israel Zangwill. We knew Zangwill well, but we were gratified that a French-Jewish writer recognized his literary and spiritual value. We were delighted to hear him compare a scene from the "Children of the Ghetto" with one from Ibsen's "Nora," for we were in the Ibsenian period of the European drama. Spire favored the expansion of our Jewish individuality. He thought that Zangwill's territorial solution of the Jewish migrations was sound and acceptable, but realizing that the majority of us were Zionists, he invited us in a most disarming manner to defeat his ideas. It was an unusual satisfaction to meet a French writer who could understand us. Since that time I followed his writings wherever I could find them.

André Spire was born in 1868 at Nancy in a cultured Jewish bourgeois family whose ancestors lived for over two centuries in Lorraine. Spire tells with satisfaction that in Lorraine the disintegration of the Jewish life was less advanced than Paris. There was a lingering Jewish tradition in Nancy, a synagogue, Jewish charities. Resentment against the perennial snubbing of Jews was also strong. The Lorraine Jews, however, would never think of themselves as a part of a world Jewish community, less so of a Jewish people. They were opposed to the Jews of Alsace and were not happy to see a few East European Jews settle in their town.

It was Spire's contact with social and political realities that fostered his Jewish consciousness. He was active in the Dreyfus Affair. He had a personal clash with the Jew-baiters, which was settled by a duel. In the cultured, idealistic circles of the French writers he could observe the same self-complacent superiority, the vili-

By MARK SOLITERMAN

fying attitude towards the Jews. An ethically sensitive Jew, Spire had to react and find an outlet from this spiritual quandary. A small literary event came like a revelation. It was Zangwill's "Chad Gadya" short story, published in the *Cabiers de la Quinzaine*, that made an impression upon many thoughtful French Jews and showed the way to Spire. "When I read 'Chad Gadya,' says Spire, "my whole Jewish heredity reawakened. I burst into tears. And my life was changed, upset, as in the wake of a religious conversion." Since then his thought and activity were directed toward Jewish creativeness. He went to see Zangwill, became one of his most distinguished followers, and made him popular in France.

Spire is a poet by vocation, a lawyer by education, and a socialist by philosophy. Serving as an official of various ministries he had the opportunity to familiarize himself with social problems. He became engaged in voluntary social work and devoted his early activity to the relief of the handicapped and to the education of the masses. In that work he could see the sordid existence of the people, the pettiness of their lives. But his interest and activity in Jewish life brought home to him another misery, the Jewish. When a sensitive writer grapples with such problems, he can hardly remain complacently optimistic. Hence it is only natural that Spire's poetry should be filled with bitterness and distress. He cannot escape the grinning "ugly face of life," nor can he forget "the haggard, miserable, eternal crowds, born, working and dying without any goal." Certainly not in the perplexities of the Jewish life could he find relief from his anxieties. To liberate his mind from the oppressive present and to be able to live, Spire had to retreat into the "eternal tomorrow marching before him."

As a poet Spire has an original style. His work may seem reminiscent of Whitman or the Bible, but in reality his poetic harmony is built on the inherent tonic accent and rhythm of the French-spoken language.

Spire is called a Jewish poet. If judged by his feelings, by his inspiration, and by his appeal to the Jew, he may be so classed, but from the viewpoint of literary creativeness, he is pervasively French, and belongs entirely to the French literature.

His first volume of poems, "Versets," appeared in 1908. A part of this collection was called "Jewish Poems." It was enough to get Spire into trouble. The editor of the *Cabiers de la Quinzaine* first accepted the volume for publication, but later, under the pressure of his rich Jewish Maecenases, he had to give it up. They considered the publication of the work harmful to the Jewish community. The volume was published by another house after considerable delay.

In these poems Spire deplores the wanderings of the Jewish people, "a people without rights, a people without a land; a nation for whom the blows of other nations replace the homeland." He chides the imitativeness of the Jews, the barely hidden suspicion of the Gentiles. He asks France, who had absorbed so many races, whether she wants to absorb him too. But despite all that France means to him, he implores the invincible genii to defend him against the dry reason of his happy country. Neither art nor music can reconcile him with the present and induce him to give up the Jewish ideal strivings, to release him from Messiah. He wants the Jew to forgive the Christian his successes, positions, honors and to find solace in the everlasting beauty of nature. He calls Israel to arms, to give up his exile, to apply the rich experience acquired on his long road and to build a new Canaan. In this rebuilt home, Israel will find his pride convalescent and rejuvenated.

IN his poem "To the Jewish Nation," published after the Balfour Declaration, Spire comforts the Jewish people:

Israel,
You have known misery.
You have known sorrow.
And you were noble in your lowness
Because you preferred blows to
oblivion,
Shame to renunciation . . .

He gives his vision of the New Canaan, a land of a proud, just people, of a reborn language, of chaste ideas and new ideals, of an art beautifying of Israel.

In the unusual, impressive poem "The Great Dance of Death of Men and Women," he glorifies the lonely, invincible, indestructible Jewish people who are not afraid of death and overcome it.

"Quelques Juifs," later expanded to two volumes under the title of "Quelques Juifs et Demi-Juifs," is a criticism and analysis of some Jewish, semi-Jewish and Christian writers in their relation to Jews. The Jewish writers are selected to illustrate the chief philosophies of Jewish life. To Zangwill, Spire dedicated the main part of the first volume. It is the best study of Zangwill. Here is a writer who revealed to the Western Jew and Christian alike the life of the Jewish masses with their tragedies, comedies and virtues. Zangwill was a West European. He did not labor under oppression, and the French-Jewish reader could not dismiss his ideas as produced by persecution. He had to ponder over his writings and ended by being impressed by them.

Otto Weininger, a young Viennese Jew of genius, is the morbid manifestation of Jewishness, for Weininger suffers from his Jewish descent as from a malignant, incurable disease. Baptized, anti-Semitic, he is cornered by spiritual contradictions, collapses mentally and takes his own life. It is a Jewish tragedy, but for a modern Jew, a silly one.

James Darmsteter is the noble type of the nineteenth century assimilated Jew. A scholar of international repute, a student of religions, he cannot but admire the great value of the Hebraic heritage. As a French patriot he does not conceive of himself as belonging to a Jewish people. Whether the Jews would survive or disappear from the historical scene was of no concern to him, even though he admitted that under certain political conditions a Jewish Commonwealth in Palestine was not an impossibility. Unlike Albo's "Ikkarim," his study of the prophets is not intended for the succour of the oppressed Jews. He has in mind the strife in France and the reconciliation of the French. In the teachings of the prophets he finds the ground on which a universal religion could be established and restore Europe's fading influence in the world.

The Jewish readers were enthusiastic; Anatole France, the sublime cynic of France, smiled, the rest of the world passed by. Had he tried to look for the slightest token of the realization of his ideal, he would have found none. On the contrary the rabid pogrom-mongering in France was moving to its climax, defying elementary decency. Four days after his death Dreyfus was arrested.

ALMOST forty years ago Spire began to draw his creative inspiration from the Jewish heritage. He pleaded with the French writers of Jewish descent for a natural expression of their spiritual genius in their literary production. He reproached them for the deliberate suppression of "the most profound and perhaps the best part of themselves."

Spire had the satisfaction of seeing his ideas take root in France and even abroad. Otokar Fischer, the Czech national poet, found his Jewish soul reborn by reading Spire's Jewish poems. In a survey of his achievements, "Hommage à André Spire," published a few months before World War II., several of the most promising young writers admitted Spire's influence on their literary creativeness.

Spire intended "Quelques Juifs" for the French Jews. In his prefaces to the two editions and in the moving epilogue to the work, he tells them what he meant by writing this book. Fifteen years had elapsed since the first edition appeared. Many things had changed and great events had taken place. In 1913 Spire, with the same courage as Bernard Lazare, told his Jewish countrymen that their enemies would not give up nor disarm. The only dignified attitude for the Jewish youth was to become proud Jews. Since 1881 thousands of Jews, fleeing pogroms, had settled in Paris and it was the duty of the French Jews to join the effort of finding a homeland for these Jews.

In 1928 he renewed his criticisms of the French Jews. The Jewish bourgeoisie were irritated by the revival of the Jewish spirit in France. It disturbed their quiet, commonplace existence. Their fathers knew how to live unnoticed, and that was wise. They did not feel too pleased even when their children were first in school. They were "Israelites" and they trembled whenever the word "Jew" was dropped. But even that peace

of death was not granted to them. Besides the brutal attacks and insults of the professional Jew-baiters, they met the subtle anti-Jewish attitude of those whom they admired, with whom they worked and fought together.

Spire reminded them: "Your grandfathers were as lonely as you are, French Jews. But they accepted their glorious loneliness." They did not worship other gods, they did not beg to give up their Jewish individuality.

For Spire the issue was clear. The renascence of the Jewish consciousness and creativeness in France was the only remedy for healing the ailing Jewish soul and to free its frightened spirit.

IN 1903 Spire was commissioned by the French government to study the sweat-shop system in London, particularly among the immigrant Jews of the East End. While staying there he witnessed a brawl between the orthodox and atheist Jews of Whitechapel. The atheists of those days had a crude method of expressing their "free" thought. During Yom Kippur they organized eating parties and often intentionally provoked the orthodox observers. Returned to France he published an article inspired by this incident. Would a socialist or a free-thinker be able to live according to his convictions in a Jewish Commonwealth? His answer was that in a Jewish Commonwealth a Jewish socialist or free-thinker would still be a free citizen, even if he had to fight for his rights, for the Occidental European Jew is in the state of *capitis deminutio*, a person deprived of civil rights.

During World War I., while working for the national defense in a mill owned by his family, he found time to publish a book on the Jews and the war. He recorded the loyalty of the immigrant Jews who gave their lives for the asylum France grudgingly offered them, and he did not spare the czar's government, though an ally of France. He pointed out clearly the danger of Germanism to the Jews, and supplied documentary proof.

Once engaged in the study of the Jewish reality, Spire could not confine himself to contemplative writing. He joined Zangwill's ITO, attended the Zionist Congresses, and helped the Russian Jews in their defense against pogroms. After

the Balfour Declaration, he became active in the Zionist movement. He went to Palestine and founded the magazine *La Palestine Nouvelle*. Later he organized a French League of Friends of Zionism, and delivered lectures on Zionism to the most influential groups in France, including the "Comité National d'Études Sociales et Politiques." He acted as a liaison agent between the French government and the Zionist Organization during the peace negotiations at Versailles, and appeared before the Council of Ten, rebuking Silvain Lévy's attack on Zionism. After the war he organized a *Chalutzim* farm in the south of France and obtained the co-operation of the French government for it.

AFTER Hitler came to power Spire was an anti-Nazi of distinction, and after the German invasion he was a marked man. Jewish organizations and Christian and Jewish friends in America enabled him to come to this country. Among those who aided him are Marwin Lowenthal, Stanley Burnshaw, and Dr. Alvin Johnson, Director of the New School for Social Research.

Moved by my reverence for Spire I went to see the master. I climbed up the stairs of a small house, half a block from Riverside Drive, and was admitted to a room filled with sunshine. It recalled to me the studio of a Russian émigré in Paris during the czar's regime. I visualized also Zola in a room like that in England. Numerous files suggested an intense intellectual work, but the picture of the "Marsellaise," a famous sculptured group on the Arc de Triomphe in Paris, evoked the spirit of France. On the mantel shelf were pictures, among them Spire's family house, an eighteenth century building, and his summer house near the Loire, a river which inspired the volume of "Poèmes de la Loire."

The thirty-five years since I saw him left their impression on Spire's face. But the vividness of the mind, the inexhaustible kindness of his youthful blue eyes, the genuine affability which makes the French the most democratic people in Europe, were the same as before. What strikes in Spire's personality is his warm sympathy, his sincerity, directness and courage of opinion. He says precisely what he means. To Grand Rabbi of France Israël Lévy, who was alarmed at

the large number of foreign Jews in France, he said that if it were not for the Russian Jews, Judaism in France would not be worth mentioning. In the same way he reminded a gathering of the most influential notables of the French-Jewish community that historically all Jews were immigrants.

Our conversation was wandering. We remembered the Law School of Paris, where Spire obtained his degree of Doctor of Laws. It happened that we attended the lectures of the same professors. Two of them were related to Spire's family. We spoke of several personalities we knew and somehow we mentioned Edmond Fleg.

"Hapless Fleg," mourned Spire. One of his sons was killed in action, another committed suicide, being physically unfit for military duty. Fleg is now in France. I thought of him with the yellow badge on his chest.

The three-year-old "daughter of Spire came in. I tried to make friends with her and obtained from her, in charming childish French, this declaration: "Down with Laval and Pétain! Long live de Gaulle!"

Spire is always at work. One feels guilty in diverting him from his studies. He has finished a work on Goethe and the Jews, and he is revising an unpublished book on poetry. A number of manuscripts are awaiting publication.

Madame Spire, his second wife, is the intellectual associate of her husband. She had to flee her native land, where she was head of the Sorbonne library. She has published original studies of George Sand, Balzac and Liszt, and lectures on these subjects. In New York she teaches at the New School of Social Research.

ANDRE SPIRE is not a writer whose name is always kept before the public eye. His influence is quiet, but lasting and profound. He is mainly responsible for the revival of the Jewish consciousness in France, as expressed in numerous Jewish novels, dramas and other works produced during the period between the two wars. By dedicating himself to Jewish creativeness, Spire has reached Jewish communities all over the world. Among the Jewish writers of our generation, Spire is one of the brightest and most inspiring characters. There is in his writing the echo of Joseph Hacohen's pain and of Rashi's wisdom.

In an article which recently appeared in a magazine devoted to the interests of our Jewish youth, a soldier in our armed forces made some interesting observations regarding the reactions of Jewish soldiers to matters of Jewish interest. I should like to comment on the analysis made by this writer, and perhaps add one or two thoughts on this provocative subject.

The writer states that (1) the Jewish people are quick to publicize, for Gentile consumption, feats of daring and bravery performed by fellow-Jews in the fighting forces, but in so doing are only fooling themselves because these heroes no longer wish to be associated with our people, and (2) we must recognize the fact that the average Jewish soldier on entering the army will try to hide his religion in an effort to combat the discrimination he encounters.

As for the first observation, I should like to say this:

First, it is only human nature to express pride in "our" boys who made good, and it matters little whether or not the hero wishes to be one of us. Charles Lindbergh was raised in a small town in Minnesota called Little Falls. When he left that town he left with unpleasant memories. After he had achieved fame he wanted to have nothing to do with Little Falls, and only after much pleading on the part of local representatives who had long known his family did Lindbergh finally consent to appear at a celebration in his honor. Was the town insulted or was the celebration less enthusiastic? Not at all. To this day, printed on a huge water tower for everyone to see, are the words, "Lindbergh's Home Town." People insist the hero is their hero, made of the same stuff they are. It is a harmless expression of group conceit, and we too may be guilty of it.

Secondly, it is unimportant how our Jewish boys would *like* to picture themselves. *To the world* they are Jews and that is all that matters. When they perform deeds of shame and dishonor, our people suffer; why then shouldn't we be entitled to some of the *naches*, or joy, when these boys perform deeds of glory?

Thirdly, if our people are merely bragging about our heroes, just as the people of Little Falls, Minnesota, brag about "their" Lindbergh, then no harm

THE JEWS IN THE ARMED FORCES

By CPL. LAZAR E. LEVINTHAL

Camp Barker, Texas

actually be lost in the army without Jews all around him (despite the fact that in civilian life he may have spurned the temple and our welfare organizations). For the first time in years this soldier will visit the chapel on a Friday night. For the first time in his life, perhaps, he will go out of his way to find a Jewish family in town. He is hungry — starved, in fact — for a Hebrew prayer, a Jewish meal, and for the sight of a *mezzuzah*, and all that it stands for.

In short, I feel that the army is making better Jews out of so many Jewish young men who formerly knew not and cared not about their people. Whether this new-found interest in Judaism will remain after the war, I won't venture to say. If our religious leaders realize the fact that the army is giving them a tremendous head-start, I'm of the opinion that many of the boys will remain Jews long after the war is over.

THE MOSCOW PACT CONCERNING PUNISHMENT FOR NAZI ATROCITIES

THIS is the text (in part) of the Moscow pact which promises punishment for the crimes committed by the Nazis: ". . . The aforesaid three Allies (the United Kingdom, the United States and the Soviet Union) speaking in the interest of the thirty-two United Nations, hereby solemnly declare and give full warning of their declaration as follows:

"At the time of granting of any armistice to any government which may be set up in Germany, those German officers and men and members of the Nazi party who have been responsible for or have taken a consenting part in the above atrocities, massacres and executions will be sent back to the countries in which their abominable deeds were done in order that they may be judged and punished according to the laws of these liberated countries and of the free governments which will be erected therein. Lists will be compiled in all possible detail from all these countries."

The following is a review, published in the Contemporary Jewish Record, of Professor Solomon Zeitlin's recent book, "Who Crucified Jesus?" It was written by Dr. Moses Jung, who taught comparative religion at the State University of Iowa. This is more than a review of a new work. Dr. Jung discusses revealingly and with dramatic force the question that has agitated the world for two thousand years.—Ed.

THE commonly accepted view, based on the uncritical acceptance of the accounts in the Gospels and an unfair rejection of rabbinical sources as to legal procedure, makes the Jews of the day major accomplices in the Crucifixion. Unfortunately, this view received powerful backing from the famous triad of Christian historians, Wellhausen, Kuenen and Schuerer, in the latter part of the nineteenth century, and has maintained its hold ever since upon a large number of Christian scholars.

Be it noted that the documentary basis for the notion that "the Jews"—in general and as a people—were the enemies of Jesus and caused his death, is found in only one of the four Gospels, in the Gospel of John, generally considered the least historical of all and the one written after the longest interval. The first three Gospels have not a word to say about it. Yet for centuries this charge against "the Jews" has been reiterated, as if it were based on incontrovertible facts.

Careless Sunday School teaching about the Jews has undoubtedly played a large part in arousing such anti-Semitic feeling as exists in this country. As the *Christian Century* (February 2, 1928) frankly put it: "The constant reiteration that 'the Jews' did this or that reprehensible thing with reference to Jesus, that they were his critics, his enemies and finally his murderers, cannot fail to produce an unfriendly emotional tone which will persist long after the specific teachings upon which it is based have been forgotten."

Dr. Zeitlin made a double pronged attack both against the source of this continued misinterpretation by scholars, as well as against the filtering down of this misdirection into the ranks of teachers and laymen. Dealing with the first task he wrote a series of learned articles in

WHO CRUCIFIED JESUS?

By MOSES JUNG

the *Jewish Quarterly Review* in which he undertook to re-examine all available sources in the New Testament, Josephus and the rabbinic literature bearing on the problem of the death of Jesus. Dealing with the second, he produced the present book, which is a popular distillation of his conclusions in the *Jewish Quarterly Review*.

These conclusions may be summarized as follows: It was not the Jewish people who through their highest religious institution, the Great Sanhedrin, or through their accredited high priests had brought about the trial and Crucifixion of Jesus; the responsibility for that tragic event lay exclusively with Imperial Rome. It was the Roman procurator who employed a second, a "political," Sanhedrin under a quisling high priest. This Sanhedrin was merely an official Roman agency masquerading under a Jewish name. The high priest, on pain of dismissal or death, was charged with maintaining security in the country and reporting disturbances to his superiors. It was this type of political Sanhedrin before which Jesus was summoned at an irregular hour and before which he had to answer for a charge non-indictable according to Jewish law, but fraught with fatal consequences before a Roman-dominated tribunal of terror. The high priest represented not the Jewish people, but the Roman executioner, who cared not a whit for conformity with established judicial procedure. Jesus died, as did many before him, a sacrifice to Roman imperialism.

Dr. Zeitlin's book is far more comprehensive than is indicated by its title. It includes not only an inquiry into the identity of the individuals charged with complicity in the act, but also an analysis of the point of view of the group which is said to have opposed Jesus' teachings, namely the Pharisees, and who, incidentally, gave occasion for some of the harshest indictments in the New Testament.

The first part of the book therefore deals appropriately with the background of Pharisaism. Dr. Zeitlin gives an interesting survey of this movement, which was a result of the popular reaction against the priestly assumption of leadership and the rejection by the priests of

the Oral Law. The name Pharisee, meaning "Separatist," used at first by the Sadducees, the party in power, as a derogatory name, came to designate the most important religious group of the Jewish community.

The Pharisees, contrary to common assumption, were progressive and realistic. They believed in a flexible religious law and tried to ennoble man through ennobling conduct, not through utopian standards of ethics unrelated to hard reality. They gained ever increasing influence in the *Bet Din*, the great religious Sanhedrin in Jerusalem. They preserved the democratic spirit within the Jewish community and, unlike some quisling high priests, they refused to collaborate with the Roman tyrants.

This brings us to the second part of the book (chapter V), and, in reality, the keystone of Dr. Zeitlin's entire argument, the fact that there was another Sanhedrin besides the "great" Sanhedrin. The "great" Sanhedrin which, according to the author, originated during the Maccabean period, had its permanent seat in the august "Hall of Hewn Stones" in the Temple; it met at stated intervals and rigidly followed an elaborately prescribed procedure. Its jurisdiction was limited to general religious problems and to infractions against Pentateuchal laws. It had no criminal jurisdiction.

The political Sanhedrin, which owed its inception also to the Maccabean rulers, was refurbished by the procurator into a political court which could be used to good advantage in trying rebels against Roman rule. Unlike its representative namesake, the religious or great Sanhedrin, the political Sanhedrin had no established time or place of meeting and no clearly defined jurisdiction. Like the Nazi quisling courts of today, it perpetrated all sorts of crimes under the cloak of respectability, executing individuals who appeared actual or potential opponents of the regime in power. As mentioned before, Jesus was hailed before this type of Sanhedrin. Dr. Zeitlin adduces evidence from the sham tribunals of Herod, as described in Josephus, as well as from

the cases of Peter and Paul related in the New Testament to clinch his argument as to the structure and procedure of the political Sanhedrin.

Chapters VIII and IX are devoted to a refutation of the claim that the teachings of Jesus, as embodied in the Sermon on the Mount, had rendered obsolete both the laws of the Pentateuch and the ethics of Judaism. Zeitlin emphasizes the fact that Jesus "neither by his attitude nor by his exhortation preached against the Pentateuch, but that he made ethical appeals seeking the reconstruction of innate human nature. The Pharisees, on the other hand, without denying the ethical goals of Jesus, had to approach these problems in terms of social realities, for they bore the responsibility for the peace and welfare of society and state. They sought these essential goals by means of the social controls provided by law and its interpretation."

Zeitlin illustrates his point by commenting on the problems of Divorce, of Oaths, and of Anger which are referred to in the Sermon. Some of these comments appear unsatisfactory. Thus, in regard to Anger, Zeitlin says: "According to Pentateuchal law, only an act is liable to judicial persecution. If a man committed murder, he was liable to the judgment. But, according to Jesus, even for harboring inner feelings of doing violence, a man is liable to the judgment of God. Once more we see clearly the opposition between law and ethics."

THE clear implication of this comment seems to be that only according to Jesus but not according to the Pentateuch is the harboring of inner feelings of doing violence liable to the judgment of God. Surely Zeitlin could not have forgotten that following the law against murder (Exod. XX: 13) there is the prohibition against covetousness (Exod. XX: 14); there is also the prohibition against hatred, vengeance or bearing a grudge (Lev. XIX: 17, 18), which feelings, if unchecked, may lead to murder.

In interpreting the section of the Sermon dealing with the "new law of love," Zeitlin characterizes the moral teachings of Jesus as impractical because antithetic to law and the nature of mankind. He might have added that there is also an inconsistency in Jesus' enjoining on the one hand love of one's enemy and on the

other in showing none of it in dealing with the Pharisees, as pointed out by C. G. Montefiore. Zeitlin, however, rightly stresses the fact, as did other students, that in no part of the Bible or in any rabbinical source do we find the saying: "hate thine enemy."

Zeitlin quotes also the section of the Sermon dealing with adultery: "Ye have heard that was said by them of old time, Thou shalt not commit adultery; But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Obviously, a court of justice cannot take cognizance of evil thoughts unless they have been expressed in some overt act. Jesus, says Zeitlin, as an ethical teacher had regard for the inner motive. He maintained that to covet a woman in one's heart is as much a sin as to commit the act of adultery itself.

Again one feels impelled to ask: Does not the Decalogue prohibit both adultery and the coveting of the neighbor's wife? At least two Pharasaic teachings may be quoted that are parallels: "Do not think he is an adulterer who by his sinful act has sinned; he is also an adulterer who lusts with his eyes" (*Pesikta Rabbati*, 124b); and, "Immoral thoughts are worse than immoral deeds" (*Yomma*, 29a). And in the *Testaments of the Twelve Patriarchs*, one hundred years before Jesus, one finds the following: "He that hath a pure mind in love looketh not on a woman with thought of fornication" (*Benjamin VIII: 2*).

Zeitlin then follows with a painstaking reconstruction of the arrest, trial and execution of Jesus (chapter X) and an ingenious attempt to fit together into a connected narrative the contradictory accounts in the four Gospels. He finds it to be the scholar's special task to divorce the historical elements in the New Testament from their theological interpretation. If this be done, the apparent discrepancies, for example, in the dates of the Crucifixion and in the genealogies of Jesus can be dissolved without difficulty. As he puts it: "There is no real confusion of dates. There is difference in the theological accent of events. . . . The difference of the genealogical tree given by Luke in contrast to Matthew was due to moral and theological reasons."

AMORE cogent observation: Zeitlin's idea of the two Sanhedrins has been anticipated. As a protest against "the peculiar manner in which Kuenen, Wellhausen and Schuerer had consistently ignored Talmudic sources," Dr. A. Buechler, then head of the Jewish Theological Seminary in Vienna, later principal of Jews' College, London, published in 1902 an extensive study entitled "Das Synedrion in Jerusalem." He argues that the numerous talmudic data bearing on the character and function of the Sanhedrin were by no means inferior, from the point of view of chronology or reliability, to the data contained in the New Testament and must therefore be taken into account. Buechler challenges especially the "widespread assumption" that the Great Sanhedrin which met in the Hall of Hewn Stones in the Temple of Jerusalem was the same as the Sanhedrin mentioned by Josephus and the New Testament before which Jesus appeared. An unprejudiced examination of the sources, he says, proves conclusively that there was a well-defined difference between these two bodies.

In other words, there were two Sanhedrins existing at the time of the procurators, viz., the religious Sanhedrin or *Bet Din*, and the Temple Sanhedrin (which Zeitlin calls "political"). Only to the first was there left a degree of autonomy. The second was completely dominated by the procurator to whom indeed it owed its inception. Even the limited jurisdiction which it possessed could be exercised only with the concurrence of the procurator. The high priest, the nominal head of the Temple Sanhedrin, could not pass a final verdict in criminal cases. He could only and indeed was obliged to present an indictment to the procurator, who at his discretion, could entertain it and then pass final sentence or completely disregard it. Thus, the high priest and his Sanhedrin constituted merely an official Roman agency, masquerading under a Jewish name. The Temple Sanhedrin had no historical forebear, according to Buechler, but sprang in full panoply from the brain of the Roman procurator (according to Zeitlin, it owed its inception to the Maccabean rulers). If Jesus was tried before this court, therefore, the responsibility was exclusively that of Rome.

THE NEWS OF THE MONTH

THREE are rumors that as a result of the conferences of the Allied leaders in Cairo a scheme for the partition of Palestine into Arab, Jewish and neutral zones was proposed. The British Colonial Office has denied knowledge of any such plan, but it is known that Jewish Agency leaders in Palestine discussed a reported project of this nature at a recent meeting.

(It has been reported that President Roosevelt and Premier Churchill visited Palestine en route from their conference with Generalissimo Chiang Kai-shek in Cairo.)

Meanwhile Dr. Chaim Weitzmann, President of the Agency, is active in important negotiations in London, and is optimistic about the outcome. Zionist delegations from Palestine and the United States are due to join him soon. It is probable that in the Palestine delegation will be Moshe Shertok, chief of the political department of the Agency, who will attempt to eliminate the differences that have arisen between Dr. Weitzmann and David Ben-Gurion, resigned chairman of the Jewish Agency Executive.

In the midst of the present critical situation, Lloyds Bank of London offered the Jewish Agency a large long-term loan which would make possible expansion of Jewish post-war activities in Palestine. This was revealed by Eliezer Kaplan, Treasurer of the Jewish Agency. Mr. Kaplan also disclosed that the Agency's budget for the current year is \$8,000,000, half of which will be allocated for the development of new colonies in northern and southern Palestine, and for economic measures to facilitate the transition from a war-time to a peace-time economy.

★

In this country, Dr. Israel Goldstein, President of the Zionist Organization of America, declared at the recent Zionist convention of delegates from Pennsylvania, Ohio and West Virginia, that proposals to transfer all Arabs in Palestine to other Arabian territories were "irresponsible." He repudiated any plan which provides for a solution of the Pal-

estine problem through forced emigration of the Arab population.

At this convention Mendel Fisher, executive director of the Jewish National Fund, declared that Jews own only five and sixtieths percent of the Palestine land, and pointed out that there are 27,000,000 dunams of available land in western Palestine which could accommodate 2,000,000 Jewish immigrants.

Since the outbreak of the war, 38 Jewish settlements were founded in Palestine. The last, located near Gaza on 2000 dunams of JNF land, can house 70 families.

★

THE Polish underground is helping the Jews to escape from the few ghettos that remain by supplying them with "Aryan" identification documents, it was reported in Stockholm by a young Polish Jew who succeeded in reaching Sweden.

A former civil servant in Lwow, capital of Eastern Galicia, the escaped Jew related how the German authorities in that city executed many Jews in the yards of their homes as well as in churchyards after forcing them to dig their own graves. He estimated that at least 100,000 Jews were massacred by the Germans in Lwow. The slaughter of the Jewish population was carried out chiefly by young soldiers who were permitted to become intoxicated prior to mowing down the Jews with machine guns.

"When I left the Jewish ghetto in Lwow last June, there were only 7,000 Jews left there," the young fugitive states. "My mother died in May after being held imprisoned by the Nazis for more than a year. My brother died from hunger in a labor camp. My sister was carried from the ghetto to an unknown destination. I succeeded in securing a false 'Aryan' passport and reported to the German labor service. Together with other Polish workers I was sent to Norway to construct fortifications. Norwegian patriots, with whom I succeeded in making contact, took an interest in me and helped me to escape to Sweden."

★

A DEMAND that Hungarian Jews who have been killed at the front, where they

were sent for labor service, be listed as "killed in action," despite the fact that they were not on combat duty, was made in the Hungarian Parliament by a deputy named Zoltan Mesko. It is presumed that if this suggestion is put into effect the families of the Jews will be eligible for pensions and other benefits.

At the same time, however, Mesko reiterated that the Hungarian movement for "racial protection" will not renounce its policy of "strengthening the Magyar element."

★

A DETAILED report concerning the fate of the thousands of Jews who were evicted from their homes in France, Holland, and Belgium by the Germans has been received by the World Jewish Congress through its representative in a neutral country. The information comes from Upper Silesia, where these Jews are undergoing torture in the various labor camps.

The most horrible concentration center is situated in Mislovica, the report says. Of the 5,000 Jews sent there, 800 were deportees from France and Belgium. Half of them are slaving in the coal mines. The majority of the slave-workers originally came from occupied Poland. Conditions are incredibly shocking, and the death rate is very high.

In Krolewska-Huta, 3,000 Jewish slave-workers are tortured daily. The majority of them were deported from France. Children of 14 and 15 were dragged here from their homes. These unfortunates live in underground dugouts. Every other Sunday they are permitted to leave their hovels to seek sunshine and fresh air and, at the same time, to do enforced gymnastics.

Of the 600 Jews who live in Brieg, near Wroclaw, one-half were evacuated from their homes in Paris. Only able-bodied men were brought here for the purpose of building roads. They begin their work at seven in the morning, but are compelled to get up at 4:00 A.M. since it takes them two hours to walk to work. On the road from Bytom to Gliwice, many Jews from Western Europe were engaged in the construction of

street cars. Jewish women were brought here to work in the kitchens to prepare the meals for the men.

In the districts of Miskowice, Chrzanow, Trzeblinia, there are approximately 9,000 Jews, about half of whom are deportees from Czechoslovakia, Holland and France, most of the latter being from Paris. These slave-workers are housed in huge barracks. Jewish artisans are permitted to pursue their own vocations.

In the districts of Katowice, Birkenau and Wadowice, there are fourteen labor camps to which Jews from Western Europe have been brought. A road divides the barracks of the Jewish and Christian

slave-workers. The relations between Jews and non-Jews are excellent. They work together in the building of roads. The work is strenuous and the food they are given, inadequate. The largest labor camp is in Gliwice where there are 22,000 internes — one-third Jewish and the rest Poles.

★

ALL Christians were urged this week to "vigorously oppose" policies and practices of racial discrimination everywhere, including the armed services and industry, in the annual race relations message issued by the Federal Council of the Churches of Christ.

SABOTAGE OF AMERICAN HELP TO NAZI-OPPRESSED JEWS CHARGED

ABITTER controversy was stirred up early this month when Rep. Sol Bloom, Chairman of the House Foreign Affairs Committee, released secret testimony given by Assistant Secretary of State Breckinridge Long before the Committee on November 26. The occasion was a hearing on the bill before the House providing for executive creation of a commission to "effectuate the rescue of the Jewish people of Europe." Mr. Long stated that 580,000 victims of Hitler persecution had been admitted to the United States in the past ten years, most of them Jews. The implication in his testimony was that Mr. Long felt that the proposed legislation would hinder future American rescue efforts, and at the same time seem a criticism of what the State Department had done, quietly, so far. Mr. Long said that everyone in the State Department, and everyone else with whom he had come in contact had been interested or active in "endeavoring to save the Jewish people from the terrorism of the Nazis."

Immediately following the publication of Mr. Long's statements, criticism by various Jewish leaders were made that the bills to save European Jews (pending in the Senate as well as in the House) were being sabotaged. Rep. Emanuel Celler, Democrat, New York, said that Mr. Long "drips with sympathy for the persecuted Jews, but the tears he sheds are crocodile. I would like to ask him

how many Jews were admitted during the last three years in comparison with the numbers seeking entrance to preserve life and dignity. It is not a proud record."

Mr. Long, in his testimony, had made the point that more refugees could not be brought in "because there is just not any transportation," although there are vacancies on the list of quotas. Mr. Celler made the reply, that while the shipping difficulty "might have existed several years ago," we now "have bridges of ships reaching to all parts of the world, and they come back void of passengers." He charged that Mr. Long "is least sympathetic to refugees in all the State Department. I attribute to him the tragic bottleneck in the granting of visas."

Two days after the Long testimony was made public, messages from President Roosevelt and Under-Secretary of State Edward R. Stettinius, Jr., were received by the Jewish National Workers Alliance of America at this organization's celebration of its thirtieth anniversary. Both messages told the Alliance that the United States government is concerned with the situation of the European Jews. Mr. Roosevelt wrote: "Your members may rest assured that the Government of the United States and the other Governments allied with it keep constantly in mind the sufferings endured by the Jewish people still within the power of Nazi Germany."

The message cited anti-Semitism, race riots and mistreatment of Negroes as evidence of the necessity for prompt action against bigotry and racial propaganda. Churches and church groups affiliated with the Federal Council are urged to use the message in educational activities between now and February 13, which has been designated as "Race Relations Sunday."

★

THE Jewish Central Committee of Mexico City will send a commission to the refugee camp at Santa Rosa to investigate the treatment of Jewish refugees there who have complained of being terrorized by Polish refugees.

The Committee issued a statement declaring that it has also concerned itself with the material and social welfare of the Polish-Jewish refugees within the framework of an agreement between the Polish Government and the Mexican authorities concluded with the active assistance of the Government of the United States. Under this agreement, the 27 Jewish and the 700 non-Jewish refugees from Poland are not permitted to leave the colony of Santa Rosa, but all are to be employed at their own trades under the auspices and guarantee of a government committee.

★

ARRESTS and deportations of Danish Jews are still continuing despite the fact that the majority of the Jews in that country have either fled to Sweden or were deported by the Germans last month, it is reported in the newspaper *Dagens Nyheter*.

The paper states that recently nineteen Jews were removed from the Horserød camp, where the arrested Jews have been concentrated, and taken, under German escort, to the Elsinore railroad station where they were placed on a train bound for an unknown destination.

A group of thirty Jews who were captured while attempting to reach Sweden were sent to the Horserød camp. Of this group several were later released as a result of intervention by foreign diplomats, indicating that they may have been nationals of neutral countries or of countries friendly to the Axis.

★

THERE is a possibility that a special Soviet Jewish delegation may soon visit Palestine.

The Victory League for Russia in Jerusalem disclosed that it had invited Prof. Solomon Mikhoels and Lieut.-Col. Itzik Feffer to come to Palestine en route home from Britain, but had been advised by the Jewish Anti-Fascist Committee in Moscow that while it was not possible for the two to visit Palestine, the Committee would be glad to send a special delegation.

☆

In Washington Dr. Stephen Wise told a House Foreign Affairs Committee that the "Emergency Committee to Save the Jews of Europe" has been using newspaper advertisements to misrepresent the House resolution calling for the establishment of a commission to save the European Jews as a proposal to open Palestine to immigration. Dr. Wise termed the resolution inadequate, and asked for an amendment to keep the doors of Palestine open "as the simplest way of helping the Jews of Europe."

Asked by Representative Charles A. Eaton, Republican, New Jersey, about the "propriety of a committee of the House serving notice on the British Parliament as to what action they should take," Dr. Wise replied that "morally and spiritually" the United States shared Britain's mandate over Palestine. "We can suggest," he said, "that the doors of Palestine be kept open because we are friends."

A bill similar to the one before the House, has been introduced in the Senate.

☆

GENERAL MOSHE COHEN, former adviser to Dr. Sun Yat-Sen, first president of the Chinese Republic, and to Generalissimo Chiang Kai-shek, arrived in Montreal among a group of 221 Canadians repatriated from Japan on the exchange ship S.S. Gripsholm.

It is expected that General Cohen may return to Western Canada, where he first made contact with Chinese, and where he organized the Chinese Labor Battalion during the first World War. He served in France with that unit.

☆

A SQUARE in the commercial center of the Emek Zebulun area of Haifa has been named for the late Judge Julian W. Mack of the United States Circuit Court of Appeals, according to an announcement by the Palestine Economic Corpo-

SEVENTIETH BIRTHDAY OF A GREAT JEWISH SCHOLAR

By DORIS TUSSMAN

THIS month the American Jewish community is celebrating the seventieth birthday of Dr. Louis Ginzberg, professor of Talmud and Rabbinics at the Jewish Theological Seminary of America. Dr. Ginzberg's knowledge in the field of rabbinics is encyclopedic, and he has won international eminence.

It was as a young boy in Kovno, Russia, where he was born, and in Telsh, where he received his early Talmudical training, that he first impressed his elders with his brilliance, his remarkable memory and insatiable curiosity. His quest for knowledge urged him on to other fields—the Gymnasium at Frankfort-On-The-Main, and the Universities of Berlin, Strasburg and Heidelberg, where he studied history, philosophy and oriental languages. In 1898, at the age of twenty-five, he received his degree of Doctor of Philosophy at the University of Heidelberg. Even this, when compared to what he has since achieved, may be considered merely his apprenticeship in the service of God and the Cause of Truth.

He emerged from this training with valuable tools—a varied knowledge of languages including Syrian, Arabic, Latin and Armenian, and an ability to write in German and French with as great facility as he does in Hebrew and English. So versatile is he that many articles on dramatic and literary criticism were contributed by him to the *Frankfurter Zeitung* during the years 1890–1894.

In 1898, Dr. Ginzberg moved to Amsterdam, where he lived one year before embarking for America. Upon his arrival in New York in 1900, he joined the staff of the Jewish Encyclopedia as Editor of the Rabbinical Department. During his association with the Encyclopedia, he wrote more than 400 articles and edited many others. In 1902 he received the appointment at the Jewish Theological Seminary of America, which he retains to this day.

The Professor's talents and scholarship have been accorded recognition by out-

standing men and institutions of all sects and nationalities. He was one of a select group of world-famous men to be distinguished by Harvard University during its Tercentennial celebration, when he was presented with an honorary degree of Doctor of Theology.

Though widely known as a teacher and scholar, Professor Ginzberg's fame rests upon his many books on Hebrew law and folklore. The most famous among the latter is "The Legends of the Jews," which consists of seven volumes and is the first attempt to gather from the original sources the myriad Jewish legends which refer to Biblical personages and events. It is the most complete and accurate work of its kind, and a gold mine of fascinating information, shedding light not only on the biblical personalities discussed, but also on the Jewish scholars and rabbis who incorporated this folklore in their writings, thus ensuring its survival.

"Students, Scholars and Saints," the most popular of his books written in English, is a brilliant account of early Jewish history and the development of the schools and scholars. It is composed of a collection of lectures, unified by a common theme and purpose.

Among his more technical and scholarly works are "An Unknown Jewish Sect," the two parts of the *Geonica*, and the *Yerushalmi Fragments*. The latter, which has been described as epoch-making, is a Hebrew commentary embracing some 2,000 pages and representing the fruit of twenty years of critical study. It is even more than a commentary, for Professor Ginzberg's own elucidations contain novel interpretations and ingenious reconstructions wherever the text lacks satisfactory meaning. Professor Ginzberg's life work and crowning achievement is a "Commentary on the Palestinian Talmud," a definitive work to which scholars, for many generations to come, will turn to for reference and information.

— By the Jewish Telegraphic Agency

ration. Judge Mack was an active and leading participant in Palestine reconstruction activities for many years.

★

A PRO-PALESTINE Committee, consisting of prominent non-Jewish leaders, has been formed in South Australia. Four of the Commonwealth's six states now have such groups functioning.

★

THE Palestine colony named for Leon Blum, former Socialist French Premier, was dedicated on November 12. Funds to establish the colony came from the United States. \$110,000 was raised under the auspices of the American Federation of Labor for land purchased by the Jewish National Fund, while the United Palestine Appeal will grant most of the money to erect buildings, buy livestock and equipment, and advance initial operating capital to the settlers. The soil was reclaimed from swamplands by a group of young Jewish settlers from the United States, Britain, Canada, South Africa and Latvia. Thirty-five families live in the colony. Among the American settlers are the son of a New York rabbi, a former accountant, two students of Hunter College, bookkeepers and stenographers, a laboratory technician, a printer, a tailor and a waiter.

When last heard of, Blum was imprisoned at Koenigsberg, West Prussia.

★

THE Palestinian Red Mogen Dovid is endeavoring to convert its organization into an International Jewish Red Cross. If its plans succeed it will accompany the Red Cross into liberated territories to help the remnants of Jewry there. Heretofore the Red Mogen Dovid operated locally in Palestine.

★

JEWISH leaders expressed gratification at the address delivered by the Archbishop of Canterbury, in which he stressed the importance of keeping alive the spirit of indignation and compassion concerning the persecution of the Jews. The Archbishop stated that the persecution of Jews on the Continent and particularly in Poland, "almost baffles imagination and leaves one horrified at the power of the evil that can show itself in human nature."

★

JAN MASARYK, Czechoslovak Foreign Minister who is now in the United States, has cabled to President Benes in Moscow reminding him to take up with Stalin the Palestine question. Dr. Benes sometime ago promised Zionist leaders to do so, and even accepted from them a memorandum to this effect.

★

AN estimated 1,000,000 Polish Jews have been killed by the Nazis since the beginning of the war, it is stated in "The

Black Book of Polish Jewry," which is described by its sponsors, the American Federation of Polish Jews, as "the first fully documented account of the persecutions to which the Jews in Poland have been subjected by the Germans."

★

The foregoing news digest includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is world-wide.

RABBI LEVINTHAL'S NEW BOOK CONTINUES TO WIN ACCLAIM

D R. LEVINTHAL'S "A New World Is Born," which has now appeared in a second large printing, continues to receive splendid reviews in many leading papers and magazines throughout the country.

In the syndicated column, "Strictly Confidential," by Phineas J. Biron, which appears in many of the Anglo-Jewish weeklies throughout the country, the columnist wrote in a recent issue: ". . . Best-sellers are rare enough, but best-sellers written by rabbis are a 'Believe-It-or-Not Ripley's item. . . . So you'll be interested to know that Rabbi Israel H. Levinthal's book, 'A New World Is Born,' published by Funk & Wagnall, sold out its first edition in a few weeks, and is going through its second at a swift pace."

We reprint here extracts from a number of additional reviews which have recently appeared.

The Jewish Examiner:

"This is undoubtedly Dr. Levinthal's most timely and pertinent collection of sermons. With consummate skill the author of 'Steering or Drifting — Which?' and 'Judaism,' shows the bearing of ancient Jewish lore and law on the problems of the dangerous days in which we live.

"These addresses reveal deep scholarship, and yet they are brief, lucid, direct, and thoroughly informed with the Jewish spirit. The literary style is excellent without being academic. Each one of these sermons is a superb gem of the art

of Jewish homiletics. This volume is a striking illustration of the truth that the Jew of the centuries has a vital message for the world today."

Rabbi Elias Charry, in *The Torch*:

"He brings into play his deep understanding of the Midrash and the added charm of his personal style and touch. There are frequent brilliant flashes that thoroughly delight the reader. . . . In his genre of preaching he stands highest."

The Jewish Amerikaner:

"The remarkable gems of our Talmudic and Rabbinic literature acquire, through his pen and his lips, a unique, modern illumination, so that the reader is often astounded in beholding in those ancient teachings, truths which are as applicable for our day as they were when they were written. . . . This book is epoch-making, and the reviewers are agreed that it should be read by non-Jew as well as Jew, for it bears a vital message and warning to our generation — its spiritual and political leaders as well as laymen."

Rabbi David Graubart, in *Chicago Daily Courier*:

"Dr. Levinthal is a preacher by the grace of God. He uses the ancient classic Jewish texts like a true artist . . . so that every chapter is full of charm and the impress of generations. Every chapter deals with a discussion of vital contemporary problems and comes to interesting and important conclusions. . . . Every chapter shows how well he has mastered this great and unique art."

BROOKLYN JEWISH CENTER ACTIVITIES

This Friday's Service Dedicated To Our College Youth

THE services this Friday night, December 24, which begin at 8:30 o'clock will be dedicated to the theme of our college youth. Every year at this season we have services at which this important theme is discussed. We shall have the pleasure to have as speakers two students of the Jewish Theological Seminary of America, both preparing for the Rabbinate—Mr. Herschel Levine and Mr. Amos Edelheit. They will both speak on the subject: "The Problems of the Jewish College Youth." Rabbi Levinthal will also take part in the Symposium.

Rev. Tucker will lead in the congregational singing and will render a vocal selection.

All Center members and their college sons and daughters are cordially invited to attend this important service.

Advance Notice

NEXT Friday night, January 31, the sermon will be preached by Rabbi Mordecai H. Lewittes.

Sisterhood Executive Board

AN Executive Board meeting of the Sisterhood will be held on Monday afternoon, December 27, at 1:30 o'clock. All members of the Board are earnestly requested to attend this meeting.

Cantata "What Is Torah" To Be Rendered at Membership Social

THE Brooklyn Zionist Youth Commission, of which Mr. Lester Lyons is chairman, sponsors a Choral Group consisting of members of the *Knutza* group of East Midwood. This group will render a cantata, "What Is Torah?" It has performed at various Zionist and Hadassah meetings and has been widely acclaimed. The group has been trained and is conducted by Mr. Norman Schanin, the supervisor of the Brooklyn Zionist Youth Commission. It has been sponsored as part of the program of the Youth Commission to promote cultural

activities among Zionist youth. The Commission has undertaken a number of important projects intended to strengthen the Youth Zionist movement in Brooklyn.

Employees' New Year's Gift Fund

IN view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members who wish to contribute to this fund are requested to please send their checks to the Center with the least possible delay.

NOTICE OF ANNUAL CENTER MEETING

IN accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 27, 1944, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

Sabbath Services

KINDLING of candles at 5:21 P.M.

Friday evening services at 5:00.

Sabbath services, Parsha Mikez Sarah, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Rev. Rubin Tucker will officiate.

Mr. Samuel Edelheit will continue his lectures in Yiddish in the Beth Hamidrash on Saturday afternoons at 4:45 P.M.

Mincha services at 4:30.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 5:00.

Special Prayer Service

IN keeping with the request of President Roosevelt, that the Saturday, January 1, be made a special day of prayer for peace, Rabbi Levinthal hopes that all of our members will attend the services on that Sabbath morning when special prayers will be offered.

Red Cross Production Department

THE Red Cross Production Department will be closed until Tuesday, January 11.

The sale of War Bonds and Stamps will continue on Mondays, Tuesdays, Wednesdays and Thursdays from 11:00 A.M. to 4:00 P.M. and from 8:00 to 10:00 P.M.

Hosts at Kiddush

THANKS is extended to the following for acting as hosts for Kiddush given to the children on the Sabbaths marking Rosh Hodesh:

Mr. and Mrs. Morris Brukenfeld for the month of November.

Mr. and Mrs. Samuel Rottenberg for the Sabbath at which the new Hebrew School students were initiated.

Mr. and Mrs. Joseph Heimowitz, for the Kiddush which will be held on Saturday, December 25.

A Center Boy in the Pacific

L.T. MYRON SILVERMAN, Jewish Chaplain serving on one of the islands in the Pacific, recently wrote to Dr. and Mrs. Reuben Finkelstein concerning their son, Capt. Leonard Field. The parents were persuaded to permit the *Review* to publish the following passage from the Chaplain's letter:

"Ever since Yom Kippur, when I first met Capt. Field, I have been wanting to write you to tell you what a real pleasure it has been to meet and to know your son. Without him, my weekly services would not be what they are—for in a sense he is my most capable 'shammash.' His interest and leadership has encouraged other men to attend—and he has been an invaluable aid to me in so many ways. I prize his friendship—and look forward eagerly to a long association with him."

Hebrew School Honor Roll

THE following children have excelled in their studies, attendance and deportment since the beginning of the term:
CLASS 1A-1:

Selma Vogel, Elias Jacobs, Bernard Feinberg, Joseph Serkez.

CLASS 1A-2:

Robert Gluckman, Herbert Lieberman, Barbara Joan Penzell.

CLASS 1-A-RAPID:

Phyllis Brooks, Ruth Pincus, Elaine Kaplan, Samuel Weinstein, Ronald Weiner.

CLASS 2A:

Shirley Aranow, Helen Aranow, Arnold Monto, Evelyn Winkler, Marlene Rogoff, Judith Goldstein.

CLASS 2B:

Barbara Alpert, Elaine Alpert, Martin Kramer, Harold Sobel.

CLASS 3:

Michael Horstein, Nancy Spiegel, Carl Teitelbaum, Paula Ellis, Joan Heimowitz.

CLASS 4:

Barbara Shiller, Julia Heimowitz, Lloyd Altman.

GRADUATING CLASS:

Greta Cohen, Herbert Berman, Morton Freilicher, Allan Miller, Lawrence Heimowitz, David Schaeffer, Goldie Wechsler.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Abraham L. Lippin of 255 Eastern Parkway upon the Bar Mitzvah of their son, Herbert, which will be celebrated at the Center this Saturday morning, December 25th.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of the following gifts:

Library

Major and Mrs. Sidney B. Becker of Washington, D. C., children of Mr. and Mrs. Nathan L. Goldstein, in honor of the birth of their son.

Rabbi I. H. Levinthal
Phyllis Edelman
Elza Schwartz

Prayer Books and Tallisim

Irving Finkelstein
Julius Leventhal
Alex Levine
Morris Rosen
Isaac Schrier

Public Libraries Receive

Dr. Levinthal's Book

ALL of the thirty-seven branches of the Brooklyn Public Library, as well as a number of College and Institutional libraries, have received copies of Rabbi Levinthal's new book, "A New World Is Born," as a gift from Mr. Max Goldberg, a member of our Governing Board.

Become Acquainted With the Center Library

THE Brooklyn Jewish Center houses one of the largest Jewish libraries in the city. It contains thousands of books in Hebrew, Yiddish and English. Among them are rare volumes of Jewish interest. It is located on the school floor and is open to members as well as non-members on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9:00 P.M. and Sundays from 10:00 A.M. to 3:00 P.M. The librarian, Dr. Chas. N. Rabinowitz,

a noted scholar and authority of Jewish literature, will be glad to have you visit the library and render any assistance.

Additions to Library

THE following books have been added to the library for circulation:

The Republic — Chas. A. Beard

The Battle Is the Pay-Off — Ralph Ingersoll

See Here, Private Hargrave — Marion Hargrave

The Forgotten Ally — Pierre Van Paassen

The Walsh Sisters — Kate Janeway

My Native Land — Louis Adamic

Survival — Phyllis Bottome

Maxim Litvinoff — A. N. Pope

The Epic of a People — A. Addleson

Some Recollections of C. G. Mon-
tefiore — Lucy Cohen

One Fair Daughter — Bruno Frank

The Middle East — E. Ben-Horin

The Story of Philosophy — Will Durant

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADLER, BENJAMIN

Res. 495 Ocean Ave.
Bus. Cafeteria — 1110 Eastern Pkwy.
Married
Proposed by Joseph Goldstein and George Dubrow

ALTMAN, GEORGE

Res. 775 Franklin Ave.
Bus. Pharmacy — 764 Franklin Ave.
Married
Proposed by Joseph Goldberg

AMSTER, SOL

Res. 320 Eastern Pkwy.
Bus. Camp — Minerva, N. Y.
Married
Proposed by Hyman Aaron

BELLUCK, MISS EVELYN

Res. 415 Herzl St.
BERNSTEIN, LAURENCE

Res. 3507 Bedford Ave.
Bus. Underwear — 64 W. 36th St.
Married

BRIMBERG, HENRY

Res. 1062 Park Pl.
Bus. Exporters — 4 Front St.
Proposed by Harry Schetzen and Leo Kaufmann

BURROS, ELIAS

Res. 985 Park Pl.
Bus. Burlap Bags — 212 Water St.
Married
Proposed by Chas. Fine and Louis Saffer

DANCIGER, MURRAY J.

Res. 621 Crown St.
Bus. Furniture — 240 Newport St.
Married
Proposed by H. J. Pashenz

FINK, DR. ABRAHAM

Res. 20 Belvedere St.
Bus. Physician — Same
Married
Proposed by Chas. Dilbert

FREILICHER, M.

Res. 576 Montgomery St.
Bus. Resident Buyer — 225 W. 34th St.
Married

GOLDOFF, SAMUEL

Res. 285 Lincoln Pl.
Bus. Jewelry — 155 Canal St.
Married
Proposed by Isador Lowenfeld

GRANOFSKY, ARTHUR

Res. 763 Eastern Pkwy.
Bus. Furniture — 235 E. 42nd St.
Married
Proposed by Joseph Goldstein

HOROWITZ, PAUL

Res. 100 Woodruff Ave.
Bus. Strap Mfg.—50 W. 17th St.
Married
Proposed by Ben Martz

JAFFE, LEON

Res. 225 Eastern Pkwy.
Bus. Desk Pads—55 W. 17th St.
Married
Proposed by Tobias Zwerdling

JANOW, SAMUEL K.

Res. 501 Montgomery St.
Bus. Real Estate—185 Montague St.
Married
Proposed by I. Jerome Riker

KAPLAN, HYMAN

Res. 377 Montgomery St.
Bus. General Mdse.—193 Division St.
Married

KAPLAN, ROBERT

Res. 763 Eastern Pkwy.
Bus. Leather Goods—55 W. 34th St.
Married

Proposed by Joseph Goldstein

KLINE, SIDNEY

Res. 191 E. 42nd St.
Bus. Steel—25-20 Borden Ave.
Married

Proposed by Abe Mann

KURZWEIL, MISS BLANCHE

Res. 929 Eastern Pkwy.

LORRLIN, RICHARD J.

Res. 1717 Carroll St.
Bus. Same
Married

Proposed by Abe Mann

MITKOWSKY, HERMAN

Res. 5520—15th Ave.
Bus. Laundry—300 E. 42nd St.
Married

Proposed by Herman B. Schell

RASCOFF, DAVID

Res. 9111 Avenue A
Bus. Beverages—218 Belmont Ave.
Married

Proposed by Ben Martz

ROTHENBERG, HERMAN

Res. 255 Eastern Pkwy.
Bus. Food Brokers—100 Hudson St.
Married

Proposed by Chas. Dilbert

SAVARICK, MICHAEL

Res. 1007 Winthrop St.
Bus. Photography—Same
Married

SIMON, LOUIS

Res. 9115 Avenue A

HONOR ROLL

The following is an additional list of members, sons and grandsons of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.



Barnet, Howard, A S
Bloom, Dr. Chas., Lt.
Blumenfeld, Morton, Pvt.
Caplan, Herbert
Gellis, Saul, Sgt.
Goldstein, Albert, A S
Kammer, Moe J., Pvt.
Schraub, Edgar G., Pvt.
Wiener, Irving I., Capt.



The following is a list of promotions in rank:

Albert, Samuel, P.O. 3rd Cl., USMS
Balmuth, Jerome B., 2nd Lt.
Blankstein, Julius, Lt.
Chizner, Leo, St. Sgt.
Frankel, Sidney, C.P.O. USMS
Garlick, Jerome, Cpl.
Goldstein, Moe, W.O. USMS
Koch, Lawrence, Pfc.
Nelson, Philip, Pfc.
Palevsky, Leon, Pfc.
Robbins, Joseph C., Capt.
Saffer, Sidney, Capt.
Shapiro, Mortimer, F., Capt.
Shofler, Walter K., Lt.



Bus. Leather Goods—2395 Pacific St.

Married

Proposed by Ben Martz

SOBEL, LARRY

Res. 380 New York Ave.
Bus. Artist—307 W. 49th St.
Married

Proposed by Irving L. Cohen

SWARZMAN, NAT

Res. 70 Lenox Rd.
Bus. Rainbow Shops—42 Amboy St.
Single
Proposed by Jacob A. Fortunoff and Oscar Swarzman

UDELL, HERBERT

Res. 284 New York Ave.
Bus. Men's Clothing—28 W. 23rd St.
Married

Proposed by Dr. Chas. Windwer and Dr. Harry Katz

WASSERMAN, MISS SYDELLE

Res. 553 Elton St.

WEISBARTH, DAVID

Res. 631 Montgomery St.
Married
Proposed by Louis Daum

The following have applied for reinstatement in the Brooklyn Jewish Center:

GELLIS, ABE

Res. 87 Schenck Ave.
Bus. Provisions—37 Essex St.
Married
Proposed by Isidor Fine and Louis Simon

GILLIS, MRS. JENNIE

Res. 1344 Carroll St.
Proposed by Isidor Fine and Louis Simon

LOVETT, MAX

Res. 1267 President St.
Bus. Sportswear—229 W. 36th St.
Married
Proposed by Irving L. Cohen

SCHULMAN, BERNARD R.

Res. 1204 Union St.
Bus. Attorney—26 Court St.
Married

SUKON, HERMAN

Res. 135 Eastern Pkwy.
Bus. Jobbers—915 Broadway
Married
Proposed by Chas. Safier

MAURICE BERNHARDT,
Chairman, Membership Committee

THE JEWISH BOOK

[Continued from page 8]

Golden Mountain," became the muck-raker of the Chicago toughs with their horrible decay of Jewish life. I have, of course, reference to "The Old Bunch," no doubt a work of extraordinary realism, but no more typical of the American Jewish scene than the sewer is typical of the great city into which it is built.

The American theatre was greatly enriched and stimulated by Jewish playwrights and critics, and their company is considerable, but the Jew does not appear on the American stage, except, alas, in vaudeville as a caricature. For Jewish drama one must still go to the Yiddish theatre where there have been many notable productions in recent years. One looks in vain on the English stage for plays like "The Dybbuk," "The Golem," "Yoshe Kalb," "The Brothers Ashkenazi," "The Family Carnovsky," etc. Our American Jewish dramatists, men like Behrman, Elmer Rice, Kaufman, Moss Hart scorn the Jewish theme—even though the latter was associated for some years with Jewish institutions, including the Brooklyn Jewish Center.

Religion, the Jewish religion, is avowedly the Jew's principal occupation, a subject he should have enriched, for the benefit of those seeking guidance, information and enlightenment. Yet, where are the books to compare in depth and stature with R. Travers' "The Pharisees," or Prof. George Foote Moore's "Judaism?" The late Prof. Solomon Schechter, the last great head of the Jewish Theological Seminary, was also the last great Jewish scholar who, by instinct and feeling, knew how to translate the genius of his people in language that was both informing and charming. In the absence of later contributions by other men, his several volumes of essays are still being read with the delight of a quickened pulse.

The writer has gone a long way to illustrate what should be a simple and obvious truth. It is quite evident that the Jewish book in its present form fails to attract, lacks the alluring qualities of craftsmanship to make it a power in the life of the reading public. It is empty, it is superficial—worse, it is dull, flat to the point of yawning. Even the so-called scholarly books are more tiresome

than informing, written without either feeling or imagination. Professor Schechter had a word for this kind of scholarship. He called it *zettelgelehrsamkeit*. The writer cannot recall a single Jewish book of American authorship to belie his statement. These books are almost never bought, and seldom read for pleasure.

Instead of glossing over the facts, one should face them. Our youth is rebellious, or one should rather say, discriminating, especially in its reading. Boys or girls, when nagged by devout parents, may on occasion pay their respects to the synagogue and resign themselves to listening for a half hour to a dull sermon, but they will not be made to spend hours over a dull book when there are so many really fascinating books to entertain and amuse them.

But need Jewish books be boring? Will the content lose when the form is made attractive? What of similar books of other peoples? What of Jewish books of other ages? What of books in Hebrew or Yiddish today? In every age Jewish books were on a par with the literary productions of their time, in some instances even excelling them. Look to Spain; look to Italy; look to the Jewish masterpieces in Russia and Poland during the past seventy-five or a hundred years. Why only in America must the Jewish book drag behind, woefully behind, its English counterpart?

For literature in general to freely and adequately thrive, there must be a climate of opinion created by men of literary taste and judgment. American literature has such climate. Why not Jewish literature? When we have in our midst a man like Ludwig Lewisohn, teacher of a generation, why not invite him to sit on the boards of our Jewish publication societies, instead of the dull scholars and successful business and professional men who are the appointed arbiters of the cultural future of the Jews of this country? Such a step might not solve the problem. Campaigns and propaganda may still be necessary. But there will be the satisfaction of having attempted the rescue of the Jewish book from the dismal oblivion in which it finds itself at present.

Hyman Spitz Inc.
OUR ONLY STORE
FLORIST & FRUITERER

1685 PITKIN AVENUE
Brooklyn, N. Y.

WEDDING DECORATIONS

Our Specialty

We Carry a Complete

Line of

Fruit Baskets

for every occasion

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

**Eastern Parkway Zionist District
Elects New Officers**

AT the annual meeting of the Eastern Parkway Zionist District 14, the following officers were elected:

Rabbi Israel H. Levinthal, Hon. President

Hon. William I. Siegel and Dr. David Tannenbaum, Hon. Vice-Presidents

Louis J. Gribetz, President

Joseph Goldberg, Vice-President and Chairman of Public Relations and Program Committee

Lester Lyons, Vice-President and Chairman of Cultural Activities Committee

Kalman Ostow, Vice-President and Chairman, Fund Raising Committee

Frank Schaeffer, Vice-President and Chairman of Youth Activities Committee

David Spiegel, Vice-President and Chairman of Membership Committee

Albert J. Silverman, Secretary

Jacob A. Fortunoff, Treasurer

Maurice Bernhardt, Chairman, Executive Committee

**DO YOUR PART
IN ENLARGING THE
CENTER MEMBERSHIP**

You can help make the list of new members grow rapidly if you will acquaint your friends with the fine work of the Center, with its high standing in the community.

Be as enthusiastic as you have the right to be, and your friends will follow you into the Center family.

VILLA CLAIR - PALM BEACH, FLORIDA

(not large but charming and cozy)

DIETARY LAWS — EXCELLENT CUISINE — ALL MODERN FACILITIES

One Block from Ocean — Moderate Rates

223 Seminole Avenue

LOUIS COHN, Proprietor

**THE
RIVERSIDE**

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.

1250 CENTRAL AVENUE

FAr Rockaway 7-7100

Miami Beach, Florida

1236 WASHINGTON AVENUE

Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

WILLIAM B. FELDSTEIN, Director

"It is the purpose of our Company to further the interest of real estate owners; to help solve their individual problems; to promote a spirit of friendly co-operation; to help secure honest and efficient administration of the City, State and National governments; to oppose unfair legislation and secure passage of laws beneficial to the property owners; and to render each and every type of service which shall have for its prime purpose the lightening of the burden of our assureds."

— FROM THE REPORT OF MR. HARRY STRONGIN,
PRESIDENT, TO POLICYHOLDERS, 1943



CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

HARRY STRONGIN, President



100 CLINTON STREET

(Cor. Remsen St.)

BROOKLYN 2, N. Y.